UNITARIAN MONTHLY

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REV. W. LAWRENCE SCHROEDER, M.A. (LEEDS)
Anniversary Preacher, British & Foreign Unitarian Association, June 10th.
(See page 68).

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Readers please note that visitors to any of the Whitweek Anniversary meetings at Essex Hall, London, B. and F.U.A., S.S.A., and others, can get a railway voucher enabling them to travel to London by return ticket at a single fare and a third—on application to Dr. Mellone, Essex Hall, W.C. 2.

Rev. C. F. Potter, Unitarian Minister, New York, debated on the " Infallibility of the Bible " in the negative against Rev. Dr. Straton, and as a consequence he now has a Bible Class of over 300 members, including university professors, ministers, students, and all sorts of people.

Rev. Dr. W. H. Drummond and Mrs. Drummond, arrived home, April 17th, after their world missionary tour, and have received public welcome at an Essex Hall reception.

Dr. L. P. Jacks is having a busy time in the United States preaching and lecturing at Churches, Colleges, Universities, and various institutes, and is making a great impression.

Padiham Unitarian Church has celebrated the Jubilee of its present " Nazareth Chapel."

The Annual Good Friday Meetings of the Northern Sunday School Federation were held at Monton, Eccles, Manchester, when there was a large gathering of friends from all parts of Lancashire and Cheshire.

The National Union of Unitarian Lay Preachers is doing good work in providing study courses for its members. The Liverpool Union reports that it has fulfilled 93 preaching engagements during the past year. At the monthly meeting of the London Union Dr. S. F. Dufton, lectured on " Priestley's Educational and Scientific Work, April 14th. The Midland Union conducted 150 services during the past year, and 35 in Churches outside the Union.

The North Midland Sunday School Association, had its Annual Meetings at Nottingham High Pavement Church, on Easter Monday, with good attendances. Rev. Stanley Mossop (Sheffield), was preacher, and Miss Alice Haigh, M.A., Head Mistress of Channing House School, read a paper on " The Place of the Bible in Sunday School Teaching."

A memorial to the late Mrs. Myers has been dedicated at our Shrewsbury Chapel.

The " Church Times " congratulates the Bishop of Sheffield on refusing to let a Unitarian minister preach in Doncaster Parish Church.

The Advisory Board of the New Zealand Unitarian Association has admitted Rev. John G. W. Ellis (formerly Methodist), into the Unitarian Ministry, and he is now in charge of the Church at Wellington.

The S. E. Wales Unitarian Society had its 33rd Annual Meeting at Cardiff, April 28th, when it was reported that the Unitarian cause had been revived at Bridgend with gratifying success. Rev. W. G. Tarrant, of London, read a paper, and officiated as preacher.

A communion service at the Dundee Unitarian Church has been administered by use of bread and grapes.

The Northgate End Unitarian Chapel, Halifax, has received a bequest of £300 from the late Mrs. H. R Oddy.

The N. Cheshire Unitarian S.S. Union held its annual conversazione at Gorton, April 26th, with about 90 persons present.

The 3rd conference of the Unitarian Churches of the South London district was held at Stamford-street Chapel, April 28th, when a paper by Rev. T. Munn, on " The Responsibilities of Church Membership " led to a very helpful discussion.

The S. E. Wales Unitarians held a Musical Festival on Easter Tuesday, in the Congregational Chapel, at Pontardawe.

Miss Margaret Bondfield, M.P., delivered the address at the evening service in the Croydon Free Christian Church, May 18th.

Large attendances marked the services at Hope-street Church, Liverpool, on the 10th anniversary of Rev. Dr. Stanley Mellor's settlement as its minister.

At the Spring Conference of the Northumberland and Durham Unitarian Association, held at Middlesbrough, May 5th, Rev. C. J. Street introduced the subject for discussion: " What is the Bible's present Value?" and the Rev. A. H. Lewis, of Hull, gave an address on " The Religious attitude to Social Problems."

At the Sunday School Anniversary, Unity Church, Bolton, Rev. Leonard Short, minister, the attendances for the day totalled nearly a thousand people, and the collections £60, May 4th.

The N. E. Lancashire Unitarian Sunday School Union had its 20th Annual Musical Festival, May 3rd, at the Todmorden Unitarian Church.

The Birmingham District Women's League, held its spring meeting, April 26th, at the Walsall Unitarian Church, attended by members from five branches. Service was conducted by Mrs. Warnock, the address being given by Mrs. Woodhouse, of Manchester.

The Prime Minister, Mr. Ramsey Macdonald. describes his political philosiphy as a system of life, as " the material embodiment of the spiritual conception of unity in community,—a philisophy a system, a comprehensive thought, and based upon the Gospels." " The bond of unity in the Community," he says, " is the spiritual bond which exists because we are possessors of a common soul and the intention of a common destiny." (From speech at Brighton, March 5th, National Free Church Council).

A report from our Selby Unitarian Chapel bears witness to a distinct revival under the leadership of the minister, Mr. A. H. Brownlow, who conducts three services every Sunday. The week night meetings include a Pleasant Tuesday Evening, a Thursday Bible Class, and a vigorous Band of Hope on Fridays. Mrs. Brownlow assists as organist.

NOT AFRAID OF TRUTH.

Why should I be afraid to think
While searching through the maze
Of legends, myths, and history
That come from ancient days?
Of heroes and their songs of war,
Of prophets, priests, and kings,
Of visions, dreams, and miracles,
And saints with robes and wings?

Why should I be afraid to read
The records of the past,
Interpret them by modern light
Upon their pages cast?
I read the struggles of the race
Endowed with nascent souls,
That strove to find the light divine
That leads to higher goals.

Why should I cease to search for truth
Though robed in ancient clothes?
Why should I drink from stagnant pools
While living water flows?
The precious grain must winnowed be,
The chaff fall by the way;
When love and truth are in the van
We drift not far astray.

God's revelation forward goes—
Grows deeper, wider still
As life unfolds the universe
Directed by His will.
I cannot think He makes mistakes
In aught He does for man,
While working in His countless worlds
By His creative plan.

The creeds and dogmas man has made
His spirit cannot bind,
The tie that binds is love divine
For God and all mankind.
In harmony with life and love
Our hearts must be aglow;
By wrath and strife and selfishness
Our spirits cannot grow.

—George Branson, in "The Christian Register," U.S.A.

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

6—DEMOCRATIC SYMPATHY.

The Church, which exists as a body of members to save the world, a brotherhood, for the making of a larger and deeper brotherhood, will in its contact with those who are not yet of it find sympathy continuously enlarging. To this fact history attests: the Christian Church to-day is more than ever a social institution. The very effort to reach others supposes sympathy; for all to whom men would do good their sympathies naturally increase.

Our teaching of the brotherhood of man may be radically the doctrine of man's fellowship with man as such. But the Church has to teach more than this, namely, the doctrine of the brotherhood of each with all, of the fellowship of every man with every other. It must teach the love of men, as well as the love of man; it must encourage its members to the love of men as individuals, and as they group themselves in social relationship. While it makes its members unworldly as individuals, it must make them in their religious association sympathetic with mankind severally and in the mass.

From great movements that are for the uplifting of men and nations it cannot stand apart, and it cannot ignore the great new waves of knowledge and thought, which may have nothing theological on the face of them, but have their contributions eventually to make to our knowledge of God. No one nowadays will contend that the Church is the sole repository of God's truth. Movements and organisations outside hold and reveal much of it; and for all these the Church must cultivate sympathy. And just as a minister in the maze of his engagements is expected to find time to gather information on all earthly, as well as divine subjects, so the Church is expected to find the opportunity for showing sympathy to every honest attempt at amelioration by the masses of the people—whether they seek better things for their souls, or for their bodies. Democratic sympathy, that is, a man's sympathy with each and all of his fellows is a natural duty; and one aim of the Church is to ensure it in its members. A good Church member will be a good citizen; his Church, whilst it helps him to become a member of the kingdom of God, will make him and his fellows good members of the world,—leaven amid the things of earth, because the Church puts them into the world with a sympathy that can help to save it.

DEATHS.—Rev. David Davis, London, April 19th, 72; Miss Clara Jane Paget, Leicester, April 15th, 81; Mr. Thomas Sale Johnson, Atherton, April 21st, 75; Rev. A. N. Blatchford, B.A., Bideford, April 24th, 81; Miss Mary Harrison, Fallowfield, April 26th, 85; Miss Sarah L. Swanwick, Ilkley, April 28th, 80; Mr. H. G. Ball, Walthamstow, April 29th, 55; Miss Gertrude Martineau, last surviving daughter of Dr. James Martineau, Hampstead, May 1st, 86; Mr. Angus Wylie, M.A., M.B., of Nottingham, at Leicester, May 2nd; Mr. K. P. Hawksley, London, May 2nd, 54; Mrs. Arthur Hallam, Scarborough, May 3rd, 72; Mrs. Elizabeth Oliver, Stalybridge, May 8th, 84; Mrs. Geo. Phelps, Cardiff, May 11th, 73.

Rev. W. L. Schroeder, M.A., Mill Hill Chapel, Leeds.

We are pleased to be able to present our readers with a portrait of the Anniversary preacher for the British and Foreign Untarian Association. As will be seen by the advertisement of the programme of the Anniversary meetings on another page the occasion will be on the evening of Tuesday, June 10th, at the Religious Service to be held at the Highgate Hill Unitarian Church. Mr. Schroeder has had a distinguished and interesting career. Associated with Hope-street Church, Liverpool, under the ministry of the Rev. R. A. Armstrong, he became an active worker at the Bond-street Domestic Mission, was educated at the University College, Liverpool, 1895-6, Owens College, Manchester, 1896-9, and the Unitarian Home Missionary College, Manchester, 1899-1901, in preparation for the ministry. He was Durning-Smith Scholar, 1898-9, took the B.A. degree, Victoria University, 1898, and the M.A. in 1901. He has been Lecturer in English Literature at the High School of Commerce, Manchester, 1904-22, Lecturer in the Philosophy of Religion at the Unitarian Home Missionary College from 1921. His ministerial settlements have been at the Unitarian Church, Sale, Manchester, 1901-8 ; Northgate End Chapel, Halifax, 1908-22 ; and at Mill Hill Chapel, Leeds, since 1922.

Mr. Schroeder is a scholar and an effective preacher. He is the author of a book on Oliver Wendell Holmes, and of the historical sketch of " Mill Hill Chapel " noticed in our April number. His appointment as the Association preacher for the Whit-week service is a well-merited recognition of his excellent standing in the Unitarian community, of his considerable ability, and is a fitting compliment to his Mill Hill congregation, which is amongst the most influential of the Unitarian Churches, and has long exercised sway in the life and affairs of the city of Leeds.

British and Foreign Unitarian Association.

The Headquarters of the British Unitarian Movement is at Essex Hall, Essex Street, Strand, London, W.C. 2. Any visitor or stranger desiring to find it will discover Essex Street off the Strand opposite to the Law Courts. It is at Essex Hall that the offices of the British and Foreign Unitarian Association are located along with its book-store of The Lindsey Press. That Association dates from 1825, when it was formed by the Union of three Unitarian Societies, viz: The Unitarian Society for promoting Christian knowledge, and the practice of Virtue, by the Distribution of books (founded 1791) ; The Unitarian Fund (established 1806) ; and the Association for Protecting the Civil rights of Unitarians (formed 1819). From this it will be seen that the Association is nearly 100 years old. Its centenary will be celebrated next year. From its title it is clear that the scope of its activities are world-wide. It is " British and Foreign." It is truly described as an International Missionary organisation. Its operations include the British Isles, the British Dominions overseas, various European countries, parts of Asia and Africa. It is news to some people to know that Unitarians have their own foreign missions, to propagate their good tidings amongst other nations.

Here is a statement of the aims and operations of the Association :—

It is established for (1) The diffusion and support of the principles of Unitarian Christianity, including the formation and assistance of congregations which do not require for themselves or their ministers subscription to any doctrinal articles of belief. (2) The publication and circulation of biblical, theological, scientific, and literary knowledge related to Unitarian Christianity. (3) For all such other lawful things as are incidental or conducive to the attainment of the above objects or any of them.

The Association seeks to promote sympathy and united action among liberal (free) religious thinkers and workers in all parts of the world, and to spread the principles which are believed by Unitarians to be essential to religious liberty and progress.

It explores fresh ground with a view to the initiation of new movements on behalf of Liberal religion...free from doctrinal or dogmatic bonds —and the organisation of new congregations.

Its holds conferences and meetings with a view to encouraging and inspiring the friends of religious freedom and progress.

It publishes Unitarian Books and pamphlets, and issues a Year Book (The Essex Hall Year Book) from which all the above information can be obtained, besides lists of Unitarian ministers and churches at home and abroad, and of various district societies and other denominational organisations.

Part of its work as a missionary organisation is the free distribution of literature to Associations, Churches, Ministers and Inquirers. The last annual Report recorded that the following grants of literature had been made in the preceding year. At Home—1,732 books, 44,140 pamphlets and tracts ; Abroad—306 books, 5,729 pamphlets and tracts.

During the same year the Association made financial grants in aid of 55 Churches and three District Associations to the amount of £1,697. The total expenditure of the Association for all purposes during the year was £6,486 17s. 11d.

The income is derived from individual subscriptions, church collections, various investments, and sales of publications.

If the man in the street should by any chance become interested in this Association, he may desire to know definitely what is the religious faith for which it stands and which is held by Unitarians in general. That information can be obtained from various publications issued from Essex Hall. But he should clearly understand that Unitarians are not bound down to any statement of doctrine. Ministers and people are free to make their own statements of belief and to change them whenever they can improve upon them. But there are certain ideas and principles on which all Unitarians are agreed. Their freedom of inquiry and testing of doctrine by the exercise of reason produces practical unanimity of belief. They agree upon (1) The UNITY OF GOD as ONE person—The Heavenly Father; (2) THE UNITY OF MAN in One Humanity, all men and all nations being members one of another, made for universal brotherhood; (3) THE UNITY OF MAN WITH GOD in one divine nature, in ultimate agreement with the Divine Will; (4) THE UNITY OF LIFE—one, here and hereafter, in continued discipline, education, and progress towards perfection; (5) THE UNITY OF SALVATION in one destiny for all men; from which not one shall be finally lost; (6) THE UNITY OF TRUTH for all truth is one; and (7) THE UNITY OF RELIGON—the same everywhere—the seeking after God's kingdom and His Righteousness,—under various forms of faith.

Unitarians naturally believe that their ideas of God, Human Nature, of Jesus as a real Man, of Salvation, of Destiny, constitute the grandest religious faith known to mankind. They find these ideas in the reported utterances of Jesus, and are therefore truly Christian. The secretary of the Association, Dr. S. H. Mellone, at Essex Hall is always pleased to give information concerning Unitarianism and the Unitarian movement to any inquirers.

The anniversary meetings of the Association and other denominational societies to be held this Whit Week promise to be full of interest. Particulars may be found in the advertisement on another page of this magazine. The Association is worthy of the most zealous support of all Unitarians and others who hold to free inquiry in religion.

A Happy Minister.

This is what Rev. H. Fisher Short says in his Bootle Church Calendar:—

Many years ago, I was a happy young Methodist. After my conversion, none was more willing than I to "bear his testimony" and to "declare with joy what the Lord had done for his soul." Such testifying is less customary among Unitarians. The tendency is rather the other way, and enthusiasm appears to be discouraged rather than evoked. This unwritten law, however, I have never been able to observe. Ever since my second conversion in 1896, I have been a Unitarian zealot. And though I have been in the Unitarian ministry since 1902, the hidden fires are burning hotter than ever, and, now and then, they have to burst into flame. That is what they are doing now. From the house-tops I want to cry to all the world that I am a happy Minister. "Temperament" some would say. Well, I thank God for a cheery and ever hopeful make-up. But there's more to it than that. Unitarianism isn't temperament; it is a living Gospel and a life-giving movement. Methodism was good; but Unitarianism is ten thousand times better. It is bright and brave and bracing and enables a man to front life as does nothing else in the world. Cold Unitarians I have never been able to understand. I am now beginning to see that the difference between the chilly Unitarian and the Unitarian enthusiast is that one wears his -ism like a garment, it is outside, the other has his -asm in his heart. That is where mine is, and therefore I am unblushingly glad. And, at the moment, there is more than this. Always, have I been a happy Minister, even when men have proved unkind and the work has been hard and thankless. To-day, however, I have every cause for deep thankfulness. I am conscious of a big human response to my words and work. I rejoice to be one of a thoroughly happy brotherhood. "The most sociable church in the town" is what outside friends say of us. And how heartening it is to see so many outside friends becoming inside friends! But the most cheering feature of our revival is that it is a Unitarian revival. The spirit of earnest enquiry is prevalent especially among the young folk. Nor is that all. Our band of propagandists is carrying the message far and wide and—well, next winter, we shall see great things. Yes, all things considered, I am a very happy Minister.

H.F.S.

The South Cheshire and District Association of Churches had its Annual Meetings at Newcastle-under-Lyme, May 10th, including business meeting, conference, and religious service, preacher Rev. W. Whitaker, B.A.

Rev. W. Priestley Phillips arrived at Adelaide, Australia, on May 2nd. On way out he called at Capetown. He is sent by the B. and F. U. Association on a mission to the Unitarian Congregations in Australia, with special attention to Melbourne.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXX.—CHRISTOPHER RAWDON.

Christopher Rawdon, whose father owned Underbank near Todmorden, was born in Halifax on April 13th, 1780. He received most of his education in Switzerland and at Mansfield. In 1793 his father sent him to be trained in a Portugese house of business at Lisbon, receiving in exchange the son of its principal. Here Christopher spent a year and returned to complete the other side of his education at Mansfield. His father's business grew, so that he removed to a branch in Liverpool, where he proved himself to be an excellent man of commerce. But he did not, like so many successful business men neglect the municipal service of his new home. He served on the Council and was a Justice of the Peace both for the borough and the county. At this time the notorious Lady Hewley case came into Court. This devout lady had left a considerable sum to help the salaries of Nonconformist ministers. It was contended by the Orthodox that grants from it were only available to those who were "sound in the faith." Matters were brought to a head by the grant of a sum to a known Unitarian. Instantly the rest were up in arms. The case was argued long and vigorously, but the final decision went against the Unitarians who were anathema to their fellow-Christians.

Christopher Rawdon realised the inevitable hardship, which this decision would entail upon many worthy men, and he determined to make their loss good. He and his brother began matters by each giving £1,000 to what is commonly known as the "Liverpool Fund," which donations were doubled in a little time. An appeal was issued and a large sum was collected, which was vested in the hands of trustees. The fund now amounts to £48,000 taking no account of annual subscriptions and is limited to congregations North of the Trent Christopher Rawdon whose name is inseparably associated with this excellent fund, died in Liverpool on October 22nd, 1858, and was buried in the graveyard of the Ancient Chapel, Toxteth Park. He was a strong politician, and doubtless well-known to John Fielden of Todmorden, who caused the "Ten Hours Bill" to become an Act in 1847. He was interested in the formation of the Unitarian cause in that town, though he had long been living in Liverpool, when the first Meeting House was built.

Not much is recorded of his personal character: but living through the Liverpool Unitarian controversy he had no doubt of his religious convictions. It is quite clear that he understood the difficulties in the way of ministers in getting a bare living and educating their children, and it was largely owing to his munificence and entirely to his inspiration, that so much was done to relieve their necessities. He is said to have been an attractive man, who was always in earnest in whatever he undertook. He was much respected by his fellow-Councillors and a wise and kindly administrator of justice on the bench. There is or was a monument to him in Renshaw Street Chapel, which will doubtless have been removed to Ullet Road. He was in every way a citizen of whom Liverpool may well be proud. One of his well-known sayings was, "No man can be a gentleman unless he is actuated by the Christian maxim, "Do as you would be done by." Acting upon this principle he was always mindful of the thoughts and wishes of others, and seldom uttered harsh words.

"Memorable Unitarians" pp. 339-340, "Dictionary of National Biography."

MINISTERIAL CHANGES.—Rev. A. Leslie Smith has received public farewell and presentations at Hunslet, on leaving for Billingshurst; Rev. Helen L. Phillips has concluded her ministry at Moseley and Tamworth, and received public farewell presentations at Moseley; Rev. Stanley Mossop has been publicly welcomed to his ministry at Unity Church, Sheffield; Rev. Wilfrid Harris, M.A., has accepted invitation to remain at Dudley as settled minister; Mr. Duncan P. Stewart, M.A., of Manchester College, Oxford, has been invited to become minister of the South Shore Unitarian Free Church; Rev. C. A. Piper of Ilford, has accepted appointment to Coventry Great Meeting.

The Unitarian Church and Institute, Durning Hall, Limehouse, East London, had its Annual Meeting, May 8th, when it was reported that there are 350 scholars in its Sunday School, and that it has a Provident Association, which has collected savings during the past year amounting to £6,000. More than a dozen connected institutions were reported upon.

The literary lectures by Rev. R. Balmforth, at Capetown drew attendances averaging 108.

INTOXICATING DRINK—

is an enemy to health, to goodness of life, to good trade, to real progress, to the happiness of home life; it weakens character, ruins reputation, brings many to poverty, and causes terrible wretchedness and woe to thousands. Total abstinence from it is safety against all these perils, and a helpful and saving example to weaker souls. Every human being is his brother's keeper, responsible for his influence upon those around him.

Miss Eliza Bruce, of Belfast, who died January 7th, has amongst other bequests left £100 to the First Presbyterian (Unitarian) Church, Belfast, and £100 to our Stanhope-street Mission, Belfast.

The Unitarian Sale of Work at Birkenhead, May 3rd, realised £130, and another at South Shore, Blackpool, May 7th, made £103.

The Unitarian Women's League

By Miss E. JOHNSTONE.

At the quarterly meeting of the Birmingham District branches held on April 26th at Walsall the service in Church was conducted by Mrs. Warnock and Mrs. Woodhouse, of Manchester, gave an inspiring address on "Our Glorious Heritage." A resolution was passed which is of special interest to all branches—"That copies of some of the penny pamphlets be sent to each branch with the suggestion from the District Committee that they should be made the subject of a meeting's study and discussion." These little pamphlets have much to recommend them for Branch study and Sunday School class talks—and can be bought so cheaply either from Essex Hall or the Memorial Hall Club, Manchester. If this suggestion were widely acted upon, the effects could well be far-reaching and most encouraging to writers and publishers, and highly interesting and profitable for study purposes.

To the Northern Branches a special appeal is now made to enlist the sympathies of their members in the Memorial Hall Club, Albert Square, Manchester. Already there are about 140 members—men and women—but many more are wanted. The fee is very small, 5s. for one, 7s. 6d. for two in the same family, and 10s. a family. The clubroom now possesses a few good easy chairs, writing tables, lending library for reading on the premises, and books for sale, as well as periodicals and magazines, and light refreshments are served at very moderate prices. A good increase in the membership would allow of more furnishings being purchased and would add much to the social side of the enterprise. Forms for membership can be had from the secretary at the Memorial Hall.

A most helpful piece of work is in the hands of the Central Committee, and they will welcome any aid which can be given in it. A list of "Lodgings" is being compiled for the use of women visiting London, and not wishing for hotel life. Miss Freda Tayler is acting as secretary, and letters to her should be addressed to Essex Hall. —The League of Nations Union Conference is being held in Geneva, August 30th to September 5th. Miss Brooke Herford will supply particulars of the arrangements. Non-delegates may attend all the meetings for which good speakers have been engaged. Inclusive cost for travelling and hotel expenses is eleven guineas.

Members willing to post their copy of "Headway" to someone overseas, will be doing good work in establishing League relations, and an address for this purpose may be obtained from Mrs. A. A. Tayler, 110 Norfolk House Road, S.W. 16.

A REMINDER.—Every Branch ought to endeavour to be represented at the Women's League Annual Meeting on Wednesday, June 11th, and the Conference on the Friday following. By arrangement it would be possible for one delegate to represent two or three branches, and share expenses. A joint meeting could then be arranged to hear a full report of the proceedings. A new FELLOWSHIP Leaflet is being sent forth to all branches setting forth the aims and opportunities which membership provides. It is concisely compiled and attractively printed, and ought to prove of much assistance in Fellowship work.

THE ANNUAL MEETING IN WHIT-WEEK

Before our next issue our meeting and conference will once again be a thing of the past. Our new President, Miss Mary Richmond will be in office, and to her we tender a hearty welcome, and hope that she may soon become widely known and esteemed by the District Leagues, for in that way she will be best known to the individual branches.

To our retiring President we offer grateful thanks for all her kindly services during her years of office, and the hope that her interest in the League may ever remain keen and enjoyable.

The Unity of God.

In the course of history the name "Unitarian" arose and came to be attached to those who most explicitely dissociated themselves from the view that the "Trinity" formula gave an adequate or final account of God and man's relation to God. And this name was the more readily accepted by Liberals of a certain temperament because it laid the chief emphasis upon the idea of unity—divine unity and human unity. This was no new invention, but the stressing of an essential Jewish and Christian doctrine. God is one Being, and there is one God. . . . . The real issue is, of course, what we mean by unity—what in William James's phrase, its cash value is in the real currency of life—what facts of experience are represented for us when we repeat the old slogan of monotheism and Unitarianism: "The Lord our God is one Lord."

What we mean primarily is something practical, rather than theoretical and doctrinal. We mean that the human soul is in the presence of one great reality: is responsible to it, is judged by it: one great reality which is Love, Beauty, Goodness, Truth.—Rev. J. Cyril Flower, M.A.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE DRINKING CLUBS SCANDAL.

During the debate on the second reading of the Welsh Local Option Bill, some very striking statements were made about clubs. I would call particular attention to the words which I have underlined, and ask all public-spirited men and women to take action in the matter by writing to their M.P.'s by sending resolutions to the Government, and otherwise. Mr. Foot supported the Bill and said:

I have had sent to me the "Club and Institute Journal," which contains a number or arguments which are supposed to influence Members of this House. I think it is unfortunate that this paper was sent to us. If hon. Members will look at the paper they will see that it is quite clear that the paper is dependent upon the big liquor interests for a very large number of advertisements, without which, I suppose, the paper could not be made to pay.

I ask hon. Members to go through the advertisements in this paper, and they will find, with two or three small exceptions, they are all advertisements of liquor, or associated with liquor. I think that is a little inconsistent with the suggestion that the club exists to develop the many-sided interests of its members. Yesterday in the "Morning Advertiser," a paper which is not prejudiced in favour of temperance reform, there was an account of certain Brewster Sessions. At Wolverhampton:

> The Chief Constable again called attention to the difference between the control of clubs and licensed premises, saying that the main objects of both were in so many respects alike that it was impossible to reconcile the great dissimiliarity that existed in the law relating to them. Before clubs were registered, more stringent conditions should be made than at preseent. The number of clubs throughout the country had so greatly increased that the matter called for urgent legislation, and he suggested that Wolverhampton might take a lead in the matter.
>
> The Chairman said that they agreed with the Chief Constable's observations as to the control of clubs.

In the same paper, there is a reference to the Licensing Sessions of Liverpool, where the Chairman of the Licensing Committee, referred particularly to clubs, and said that the justices had no control over the licensing of clubs. An application was made on behalf of a club to the Clerk to the Justices, and the Chairman said that he had no option but to place the club on the register; not only that, but the police had very limited powers. He said:

> The police could not do what they would do in regard to ordinary licensed premises, namely, visit the premises regularly. There were in Liverpool 119 clubs, and now that the number of public-houses was being considerably reduced, there was a danger that these clubs might become a serious source of mischief.

A very striking declaration was made only a few days ago by the Chairman of the Leeds Licensing Association, who, referring to the increased drunkenness figures in Leeds shown by the Chief Constable's report, said:

> that a large part of this increase was attributable to the registered clubs, although to some extent it might also be due to the reduction in prices. He wished it to be understood that there were not a few clubs to which no exception could be taken, but there were many which existed for no other purpose than the supplying of drink. "The conduct of some clubs during the year has been highly reprehensible. The law as to permitted hours in clubs is practically a dead letter. Whilst refusals of licences on compensation grounds have accounted for a decrease of 13 per cent. in the number of licensed houses throughout the country, there has been a concurrent increase of 61 per cent. in the number of registered clubs. In effect, this amounts to a substitution of uncontrolled clubs for regulated public-houses. Last year we were made to pay £3,500 compensation for the licence of a small and most undesirable beerhouse. I am creditably informed that negotiations are now in progress to re-open those very premises as a club, and, as the law stands, nothing is easier."

I think the most ominous part of it is that there has arisen a most formidable political power. The dictatorial methods which they adopt at the time of an election is something to which this House will have to give attention later on. There is a real danger—I am not speaking of the bona fide club, but the club that is simply a drinking house—that if their power increases they will, before long, be able to make and unmake Governments, and there will be a large number of Members in this House who will depend upon that servile tenure.

£250 has been bequeathed to the Unitarian H.M. College, by Mr. Jonathan Hamer, of Bury, and residue of his estate, after other bequests following his widow's decease,—to the Ainsworth Unitarian Chapel and Schools.

For the Children. By Rev. H. FISHER SHORT.

AN UNEXPECTED VISITOR (Concluded)

"You have a really excellent school," he said; "with the order, I am delighted. Indeed, I have never seen a school whose children behaved better or whose teachers and officers were more businesslike."

By this time, everybody was at ease, and this splendid tribute made everybody happy.

"Yes," continued the Speaker, "you are doing a great work. Boys and girls who are learning to be punctual and regular, to be obedient and respectful, are learning how to become useful and reliable men and women."

The teachers stole glances of proud satisfaction at each other, and surveyed their classes with glowing eyes.

But," said the Visitor, "you can do more and you can do better. Knowledge is power. Truth is life and freedom. And the teachers are imparting knowledge and speaking words of truth. But this is a Sunday School, and it has, or should have, a very special aim. You know what I mean, and I know how hard it is to be loyal to that aim. At least it seems hard to you. Really, it isn't so. Now, this is a Unitarian Sunday School, which means that it ought to be a school for the teaching and learning of the most beautiful faith known to man. It is the Gospel I taught in Galilee, two thousand years ago. It is the Good News I want every boy and girl to hear to-day."

The faces of the children became eager; but the teachers looked grave.

Turning a smiling face towards the teachers, the Visitor said, "For a beginning, I want the superintendent to lead the school every Sunday, in the recital of a simple confession of faith. And this is what I want you all to say.

I believe that God is Love.

I believe that Religion is love to God and love to man.

I believe in truthfulness, in helpfulness, in the spirit that forgives.

And I humbly pray that my Heavenly Father may help me to think on these things and to do them.

Here, the master paused just long enough to give time for his words to sink into all hearts and minds. Happy approval was written on the faces of the teachers. The light of a new interest shone in the eyes of the children.

"Every Sunday," the Visitor resumed, "make this little confession a part of your opening devotions. Repeat the words with a quiet reverence and the good seed sown in your hearts shall bring forth the fruits of the spirit. Then, in your classes, tell the children of our Father's tender love; tell them that all beauty and joy and goodness and truth flow from his great heart; tell them——"

John Bowman awoke with a start.

"You'll be late for school, Daddie" said Mrs. Bowman, as she gave him a little shake; "the children have gone already."

That was two years ago.

That very day, John Bowman led the confession from the superintendent's desk, and it has never since been omitted. After school, he had a conference with the teachers who welcomed the innovation gladly, and resolved to make it the principle and spirit of their teaching. The response of the children was refreshing, and a new influence was speedily felt throughout the school. The 'something missing' was now a 'real presence.'

And, to-day, one of the happy results is that instead of having vague ideas, or none at all, concerning the Faith of Faiths, every teacher and scholar in "Spring Well" knows what he is and why.

The Western Unitarian Union had its annual assembly at Taunton, May 8th. Rev. W. H. Burgess, M.A., of Plymouth, was elected President, Rev. J. Cyril Flower, M.A., was preacher, and amongst the speakers was Rev. G. Lunn, Wesleyan Superintendent, who said he wished all Trinitarians honoured Christ as much as some Unitarians.

The 64th Annual Meeting of the East Cheshire Christian Union (of Unitarian Churches), was held at Stockport, May 3rd, when it was reported that something of a revival in the Stockport Unitarian Church has taken place under the ministry of Rev. J. K. Nettlefold.

At the public meeting in celebration of Dr. Mellor's ten years ministry at Hope-street Church, Liverpool, May 9th, a presentation was made to him of a wallet with 100 guineas.

Rev. H. BODELL SMITH,

Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.

PROVINCIAL ASSEMBLY of LANCASHIRE AND CHESHIRE.

Annual Meeting at Padiham,

Wednesday, June 25th, 1924.

Service in the Nazareth Unitarian Chapel, 11 a.m. Preacher Rev. H. McLachlan, M.A., D.D.; Supporter, Rev. J. E. Jenkins. Collection in aid of the Funds of the Assembly.

Lunch in the School, 12-30, 2/-

Business Meeting in the Chapel 2 p.m. The President, Rev. L. Redfern, M.A., B.D., in the chair.

Tea in the School, 4-45, 1/-

Evening Meeting in the Chapel, 5-45. Chairman, T. W. Waddington, Esq. Speakers: Prof. H. Wilder Foote, Rev. W. W. Fenn, D.D., both of Harvard University.

The Manchester Crematorium,

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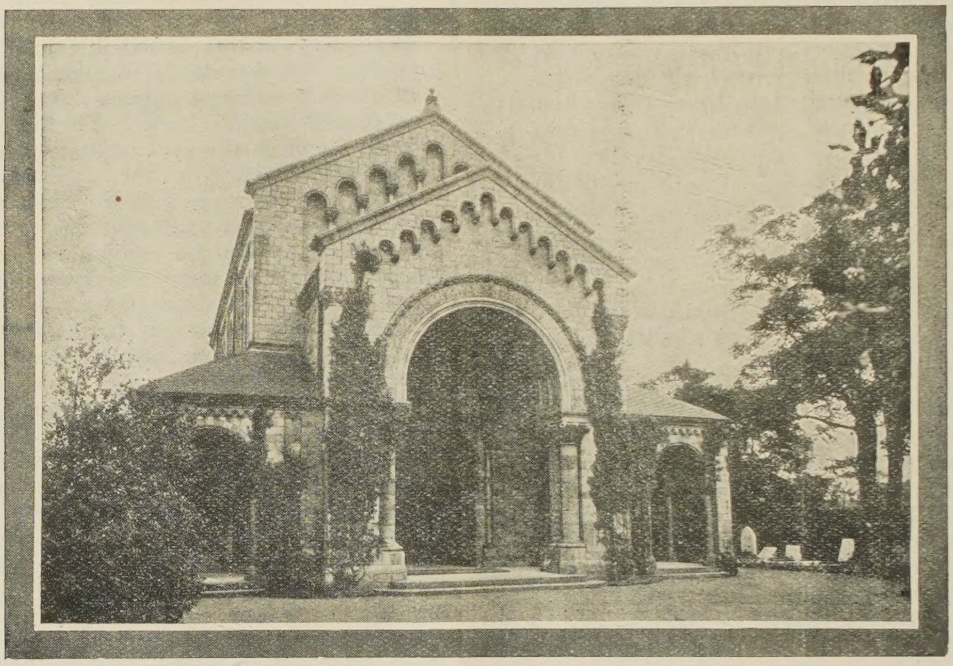
Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



ENTRANCE TO MANCHESTER CREMATORIUM.

THE TESTIMONY OF AN UNDERTAKER.

"MOST CEMETERIES PRESENT AN AGREEABLE ASPECT ON THE SURFACE, but the difference underneath is, perhaps unfortunately, known to the comparative few whose duties take them to the charnel houses of our great cities. If it were possible for the general public to know what I have experienced, in common with other embalmers in large cosmopolitan cities, where they are called upon at times to make exhumed bodies sanitary for shipment, etc.; if it were only possible for them to VISUALIZE THE PROCESS THAT GOES ON AS A RESULT OF EARTH BURIAL, I have no hesitation in saying that in a very short time WE SHOULD HAVE A GREAT CHANGE OF PUBLIC OPINION, WHICH WOULD FAVOUR first making the body sanitary, and then disposing of it by means of CREAMATION." THOMAS GARRITY, (Liverpool)

Crematoria are also established at Woking, Liverpool, Glasgow, Hull, Darlington, Leicester, Birmingham, Bradford, Leeds, Sheffield, Pontypridd and in London at Golders Green, N.W., Norwood, S.E., Ilford, E. and Hendon, N.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London W. 1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Cremation Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

CENTRAL POSTAL MISSION
and Unitarian Workers Union.

ANNUAL MEETING at Essex Hall, Thursday Afternoon, June 12th, at 4-30.
Rev. H. BODELL SMITH, in the Chair.
Friends and supporters cordially invited.

UNITARIAN HISTORICAL SOCIETY.

ANNUAL MEETING Thursday, June 12th, 11 a.m., Essex Hall. **PUBLIC MEETING** Essex Hall (Lower Hall), 4-30 p.m. Dr. H. McLachlan presiding.
Paper by Mr. Dudley Wright, Oxford, on "English Unitarian Hymn Writers."

Unitarian & Free Christian — Laymen's League. —

THE ANNUAL MEETING
will be held at
Essex Hall, on Wednesday, June 11th at 3-30 p.m.
To receive the annual report and accounts, elect officers and transact other business.
Chair to be taken by L. Chatfeild Clarke, Esq.
There will be a conference after formal business to which Ministers are invited.
RONALD BARTRAM, (signed) Hon. Sec.

LAWRENCE HOUSE
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HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

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Volume XX. "UNITARIAN MONTHLY," January to December, 1923, bound with Index, by post 1s. 3d.

National Unitarian
Temperance Association
THE ANNUAL MEETING
will be held at **ESSEX HALL,**
ON FRIDAY, 13th JUNE, 1924.

Business Meeting at 5 p.m. The President MISS E. J. TITFORD, in the chair.

Conference at 7 p.m., when LADY CECILIA ROBERTS, (Daughter of the late Earl of Carlisle, President of the Association for many years) will preside, and MISS TARRANT, M.A., will read a paper on "THE CHILD AND THE DRINK QUESTION."

6 p.m., Tea with the Peace Fellowship.

Sermons on Natural Religion
By AMHERST D. TYSSEN, D.C.L., M.A.
LONDON: THE LINDSEY PRESS,
5, ESSEX STREET, STRAND, W. 2.
PRICE 5s.

THE INQUIRER.
A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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British and Foreign

Unitarian Association.

Whit-Week Anniversary Meetings

LONDON.

Tuesday, June 10th, 4-30 to 6 p.m. B. & F. U. A. and S. S. A.

Reception & Tea, Upper Hall, Essex Hall

7-30—Religious Service, Highgate Hill Unitarian Church, near Highgate (Tube) Station. Preacher Rev. W. L. Schroeder, M.A. Collection in aid of Association Funds.

Wednesday, June 11th, 10-30. Annual Business Meeting and Conference (Upper Hall, Essex Hall).

7-30—Public Meeting. Addresses on Social Service "from four points of view," as follows: by Mrs. Woodhouse, Rev. M. Rowe, B.A., Mr. Stephen Lee, M.A., and Rev. Dr. Beckh.

Thursday, June 12th, 3-0. Essex Hall Lecture (Upper Hall), by **Prof. W. W. FENN, D.D.,** of Harvard University. Admission by ticket on application to Dr. Mellone, Essex Hall.

8-0—Conversazione, Leathersellers' Hall, St. Helen's Place, Bishopgate Street, (5 minutes from Liverpool Street Station). Tickets 1/6 (after June 10th 2/-) from Essex Hall.

National Union of Unitarian and Free Christian Lay Preachers.

THE ANNUAL MEETING

Will be held on

Tuesday Afternoon in Whit Week

in the historic

Moravian Chapel, 32, Fetter Lane, London, E.C. 4

(3 miuutes from Essex Hall).

2-30 p.m.—Short Service with Address.
Preacher: Mr. C. SYDNEY JONES, M.A., M.P.

3-15 p.m.—ANNUAL BUSINESS MEETING to which all interested in the work of the Union are invited. Certificates to Students in connection with the Correspondence Tuition Scheme will be presented at this meeting.

Mr. H. G. CHANCELLOR, President, will be in the chair.

J. W. PETERKEN, Hon. Sec.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

Wednesday, June 11th, 1924, at 3-30 p.m.

AT ESSEX HALL: Short Opening Service conducted by Mrs. E. W. MARTIN.

Mrs. CURRER-BRIGGS (President), in the chair.

Speakers: Mrs. FERNER, Auckland, New Zealand; Miss FURNESS and Mrs. HOWARD-CLARK Adelaide, Australia; Mrs. WOODHOUSE, President Manchester District League. *All friends cordially invited.*

The Sunday School Association, London.

Anniversary Meetings of the Association at Essex Hall, London, Whit-week, 1924.

Programme of Proceedings as follows:—

TUESDAY, JUNE 10th, 1924, at 2-30 p.m.
Conference. Subject: "Modern Methods of Education."
Opener: Miss ALICE HAIGH, M.A., of Channing House.
At 4:30 p.m., Tea and Reception.
At 5-30 p.m., Conference with Officers of District Unions.

THURSDAY, JUNE 12th, 1924, at 10 a.m.
Annual Business Meeting.
The President, Rev. Bertram Lister, M.A., in the chair.
Report, Election of Officers and Committee, Resolutions.
At 11-30 a.m., Address on "The Teaching of Religion in Public Schools" by Mr. MAURICE L. JACKS, M.A., Headmaster of Millhill School.

The President and Committee offer a hearty welcome to all subscribers to be present, also to District Sunday School Unions and Societies, and Sunday Schools, to send a delegate to the meetings.

EVELYNE D. SCOTT, Hon. Sec.

UNION FOR SOCIAL SERVICE

ANNUAL MEETING,

Wednesday, June 11th, 6 p.m., Lower Hall, Essex Hall, Strand, London, W.C. 2.

Report, Election of Officers and Committee, and other business.

PERCIVAL CHALK, Secretary,
32, Killarney Road, S.W. 18.